or institution that defeats or tends to defeat the high purpose
of human life by gilding shame with fashion or condoning
carnal longings as venial. It brands as mean and cowardly
notwithstanding mimic nobility and affected bravery, the
ma'i who uses the frailty of the weak or the want ol the
needy for his own base purpose, who haunts beauty till it is
tarnished or pursues innocence till it is vitiated, who repays
friendship with infidelity, or affects piety to pollute all the
more securely. It demurs to the law that, though backed
by power, declines to shield the helpless from the ravages of
the brutal or to screen the guileless from the craft of the
wily. It decries the customs that invite undisguised shame
to the hall of honour or restore convicted impurity to the
place of position. It silences the song that deifies the brute
and proscribes the picture that perpetuates the immodest.
It shuns the book that feeds the budding mind with <c the
sewage of the slum " and rebukes the speech that glorifies
ct our swine enjoyments". It loathes the longings that^
" fancy begets on youthful thoughts " and detests the desires
that delight t6 wallow in (t troughs of Zolaism ". It stifles
the taste that tinctures the soul with the

taints of bell
and condemns the creed that caters to" the
carnal and calk
it piety.

On the other hand, social purity esteems
the life that
does not deviate into guilty pleasure and
honours him as a
hero who ever guards the citadel of his
senses. It upholds
the law that vindicates morality and
espouses the custom
that conforms to righteousness. It enjoys
the speech that
wells up from a clean, heart and
appreciates the mood that
contemplates the sublime. It values the
song that softens
the savage in mai and prizes the art that
sublimates the
pure. It cherishes the sentiment that
aspires after the true
and lives by the faith that adorns the All-
Holy. In a word,
it consecrates the entire life from the
cradle of childhood